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lem of psychological history, not with ontology. The question is, What judgment did Christ form of himself? He had the consciousness, alone of all upon earth, of realizing in himself the creative life of the Eternal. When he directed his view upon himself and sounded the depths of his own being, his gaze pierced the veil which arrests us. Behind the net which entangles us he discovered God himself, the sovereign personality whose holiness he manifests among men. In one word, his consciousness, passing beyond time and its phenomena, leaps into eternity. In the sublime hours when Christ discerned his origin, behind the terrestrial "I" he saw only the Father, he identified himself with the immutable God, he knew himself to be eternal in his creative life, in the divine power which flowed forth from him; and since the biblical intuition, which is that of the popular language, expresses eternity by anteriority or preëxistence, Jesus knew himself as personally preëxistent.

We pause in our review of this remarkable work. Its tendencies and its worth will be evident to everyone acquainted with theology. It represents among the Swiss what its closely related contemporary in Germany, Ritschlianism, represents, the fear of "ontology," the disposition to accept the New Testament Scriptures as a record of facts, which facts are to be interpreted in the light of modern ideas, and to refuse to the explanation of those facts found in the New Testament, and to most, if not all, of the supernatural portion of New Testament and church theology, all validity. No one can read the work without learning much; but we regard this fundamental defect of method, this fear which resembles a superstition, as a fatal blemish in the book, and the cause of what is, after all, a failure in the attempt to reproduce a "Christian" theology.

FRANK HUGH FOSTER.

OAKLAND, CAL.

CHRISTIAN ETHICS. Eight lectures preached before the University of Oxford in the year 1895, on the foundation of the late Rev. John Bampton, M.A. By T. B. STRONG, M.A., Student of Christ Church. London: Longmans; New York: Longmans, Green & Co., 1896. Pp. xxviii+380, 8vo. 12s.

AN APOLOGETIC vindication of Christian ethics today must have reference to two main lines of attack. Positivism maintains that Christian morality does not stand for love for love's sake, duty for

duty's sake, but values these rather as means toward an unworthy ulterior end, often of an eschatological character. Moreover, evolutionary ethics, without religious presuppositions, rests on a surer basis than Christian ethics. To meet this attack it is required to show that religion and morality cannot be separated without the destruction of both. The other main line upon which the criticism of Christian morality is moving has to do with the relation, not between religion and morality, but between theology and morality, certainly between Christianity and morality. Does the Christian type of life depend upon the Christian doctrines? It is maintained that the separation of the Christian life from the deposit of Christian truth is to the advantage of the former. "The Christian morality may be retained, and even purified, while the Christian doctrines are discarded as *Aberglaube*, only hindering at the present stage of the world's development the general acceptance of the moral teaching." Passing by with slight reference the positivistic morality which confronts the Christian system, Mr. Strong directs the whole force of his polemic against the latter criticism. Granting a strong conviction that in some sense the facts of Christian history are to be effective in Christian life, he seeks to disclose a marked failure to keep the two together. The burden of his lectures is to show the closeness of this union, that dissolution here between doctrine and life would mean relapse upon paganism. The author's own summary of his thought is briefly as follows: "That the Christian theory of moral life is not merely a new formulation of the old experience, nor is it merely a restatement of the old truths with certain new virtues added [referring to the so-called 'theological virtues,' I judge]; but it is a view of life based upon a radically different experience of facts. The reconciliation of the finite and infinite — of man and God — which the incarnation achieved, was, at most, a dream of the most enlightened Greek philosophers, and a hope to the most enlightened Jews. When it happened, man was admitted, in proportion to the certainty of his faith in it, into a clear and decisive knowledge of the spiritual divine order. The appearance of the Word of God in human flesh did not indeed explain itself fully in philosophical language, but it declared finally the fact that man's nature, however frail and limited it may be, is the scene of a spiritual history, and is explicable only in spiritual terms." The author endeavors to show that the Christian ethic is the detailed presentation of this fact, in relation to the end of life and human nature, the theory of virtue, the idea of evil, and the general order of the universe as a whole. But to

make plain how vital and indissoluble is the connection of the Christian doctrine of incarnation with the Christian view of life, is the serious task to which the lecturer has devoted his strength. In working out his thought he begins with the note of disappointment and weariness which sounds in the writings of the ancient world. The Greek ideals failed as guides to life. The Jews reached a similar result from a different cause. Though not perplexed by philosophic questions like those of the Greeks, the Jewish mind, being under law, failed to achieve its ideal owing to the condition of the human will. Then the Sermon on the Mount comes with a new authority and offers a new hope of moral perfection, but, like Greek and Jewish conception, is still a law commanding from without. The Jew, regarding human nature as fallen, was saved from consequent despair by the hope of a deliverer. His estimate here leading thus to negative results, the author turns in a positive way to Christ and the apostles, and inquires how far Christianity succeeds where previous efforts had failed. "In the gospels we find a totally different atmosphere to that of ethical philosophy. The gospels are historic—even the discourses rise out of the history. They aim at describing a life—which is at the same time a moral ideal." The historic character of this ideal is not its finally distinctive character. This is to be found in the relation of Jesus Christ to the Father, which also explains the difference between the moral tone of the gospels and, for instance, that of the Psalms. Even this only describes Christ's personal life, without explaining how his example is to be made good for others. But the last discourses show that a new order is to date from his life and work, and we are thus referred to the history of the church. As union with the Father explains Christ's action, so the apostles proclaim Jesus as Lord—basing their statement on their personal experience of him, and especially on the resurrection. These doctrines are brought to bear on the conditions of human life. They completely change the position of man; they do not justify sin; they make it possible to avoid it. "The first form in which men became conscious of the new life was in direct experience, which, at first, seemed likely to lead to antinomianism. The apostles condemn this tendency, and are led by circumstances to deal with various ethical problems." Their treatment of such questions is mostly incidental, but certain predominant ideas come into view, notably, Faith, Hope, and Love—terms ambiguous, especially *πίστις*, and all unfamiliar in the technical language of philosophy. The burden of the author's message is seen in the following: They get

their primary meaning from their relation to the facts on which the creed rests, concentrating in themselves the attitude of man toward the new truth.

Proceeding to consider the effect of Christianity upon those moral ideas which were already prevalent, especially the cardinal virtues with their harmonious adjustment of conflicting interests involving a certain amount of individual self-sacrifice for the welfare of the whole, the lecturer contrasts with these the Christian ideal, showing that the contrast between the two moral ideals rests upon a deep inward difference—the difference in the estimate of human personality. Every human life is, as such, of infinite value. This explains both the truceless war with the world and the principle of universal love—the desire that all men should be saved. The last part of the book is given to the discussion of the growth of moral theory in the church, holding that it did more than combine Judaism and Hellenism. There was an added element besides these which was Christian. “To adjust the view of personal right and wrong to the predominantly civic conceptions of Greek ethics was a serious problem for the church. In the course of its history the church took up and molded the social idea with its four virtues in relation to the new spiritual environment, and the virtues appear as modes of the love which is the life of the new society.”

The volume is timely, and of real merit. It will be, indeed, has already been, welcomed and honored as a masterly exposition and defense of conservative ethics and theology. Not the least valuable part is the number of detailed notes of a technical character which could not be well fitted into the eloquent lectures.

Our main criticism upon the work is twofold: First, it attributes too great ethical importance to the historic formulation, to the creedal character of theological truth, overlooking the fact that in the progress of thought the truth may be cast into new form, not only without detriment to, but to the advantage of, Christian morality; and, secondly, a confusion in one or two pivotal chapters of the historically operative force with its theological interpretation and justification. What was it that told upon the vast mass of early converts? It was the passionate devotion to a person, called out by a belief in His infinite self-sacrificing love. This, and not the theological explanation of this, was the source of that ethical life, purer and loftier than the pagan. Assent to the theological propositions of the trinitarian essence of Christ, and of two natures in the unity of one personality, does not of neces-

sity involve redemptive experience or moral transformation. To be sure, the consciousness of the church passed from the primary force to a theological theory concerning that force—a theory which reacted helpfully indeed upon the consciousness; but it cannot be shown that the church began with such a theory. The distinctively Christian forces making for righteousness are often operative even today apart from that theological theory which the author would treat of as their necessary condition. That force is indeed a proper and necessary object of theological thought, but theology did not make that force effective in character, but showed that it was the ultimate reason for the new life which came into the world.

GEORGE B. FOSTER.

THE UNIVERSITY OF CHICAGO.

THE NEW APOLOGETIC, five Lectures on True and False Methods of Meeting Modern Philosophical and Critical Attacks upon the Christian Religion. By MILTON S. TERRY, D.D., LL.D., Professor in Garrett Biblical Institute, Evanston, Ill. New York: Eaton & Mains; Cincinnati: Curts & Jennings, 1897. Pp. 199.

TO POINT out the lines along which present-day apologetics must move is the object of this little book. The author, after a historical review of attacks and apologies, shows in three successive chapters how, in his judgment, the skeptical attacks of philosophy, of criticism, and of rival religions are to be met. This threefold division compels the author to place the attacks of natural science under the head of philosophy—which is using the term philosophy in a very loose sense. We notice, also, the term monism is scarcely employed with absolute accuracy and consistency; and its three divisions—idealistic, materialistic, and pantheistic—are not exclusive, since the last may also be materialistic or idealistic. A closing chapter deals with the positive apology, where the apologist takes the aggressive and boldly urges the claims of Christianity. This chapter is in need of an organic principle, and, lacking this, makes the impression of being loosely drawn. There are some statements in the book that are not as clear as they should be. If (p. 77) the implication is that the design-argument is now of no value, we dissent from it. The following statement is liable to be misunderstood:

These facts suggest that the highest and most powerful religions originate in special revelations of God to an individual, who thereby becomes the